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DEARDEN, J.

A brief history of ancient  
and modern te-totalism.  
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A  
BRIEF HISTORY  
OF  
ANCIENT AND MODERN  
TEE-TOTALISM;  
WITH A SHORT ACCOUNT OF  
DRUNKENNESS,  
AND THE VARIOUS MEANS USED FOR ITS SUPPRESSION.

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BY JOSEPH DEARDEN.

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## A BRIEF HISTORY OF ANCIENT AND MODERN TEE-TOTALISM.

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IN consequence of various misstatements having been published and circulated, as to the origin and progress of the Temperance Reformation, and more particularly in consequence of the errors into which the committee of the new British and Foreign Temperance Society have fallen, in their report for 1839, page 7 ; also the writer of an article in the supplement to the British Temperance Advocate, page 54 ; at the earnest request of many of the friends to the cause in Preston, I have undertaken to publish the following brief account, in order that the tee-total friends in this country and foreign parts may be set right on the subject. I wish it to be understood that the following statements are not given from memory, but are taken from authentic documents now in my possession, and from memorandums which I have continued to make as the circumstances occurred.

Total abstinence may fairly claim God as its author and patron : for a number of persons are mentioned in Scripture who totally abstained from the use of wine and strong drinks, and who received the sanction and approval of the Almighty for so doing. God commanded Aaron and his sons that they should drink neither wine nor strong drinks during their ministration in the Tabernacle. The mother of Samson was commanded to drink neither wine nor strong drink, and Samson himself was strictly ordered to observe the same rule, for he was to be a Nazarite from his birth to his death.

The Nazarites were an order of men who in a particular manner devoted themselves to God, and who were bound by a vow to abstain from the use of wine and strong drinks.

John the Baptist was also an abstainer, and he is declared to be second to none but the Messiah.

The Rechabites were commanded by their father Jonadab not to drink wine, neither they nor their sons, for ever ; and when Jeremiah placed

cups filled with wine before them, and said, drink ye wine, they refused, pleading their obedience to the command of Jonadab their ancestor. The prophet Jeremiah then declared that Jonadab, the son of Rechab, should never want a man to stand before the Lord, for ever.

Daniel when a prisoner in the court of Nebuchadnezzar, the king of Babylon, refused the wine of Melyar, the prince of the eunuchs; and requested that he would give him pulse to eat, and water to drink, which was granted; and Daniel was found fatter and fairer than those who sat at the king's table.

It appears to have required the united influence of impaired health, and the counsel of the apostle Paul, to overcome the reluctance of Timothy, to adopt wine, even as a medicine, which he evidently did not think it proper to use as an article of sustenance.

If John the Baptist, and many others mentioned in the Scriptures, were now living, they would be justly regarded as the most eminent members of total abstinence societies.

This excellent rule of sobriety was not only adopted by pious and excellent men mentioned in the scriptures, but has been more or less recognized by nations, tribes, and individuals, down to the present time. Amongst the ancient Persians, the only food allowed to children and young men, was bread, cresses, and water, in order to accustom them to early temperance and sobriety; it being generally the belief that a plain frugal diet would strengthen the body, and lay such a foundation for health as would enable them to undergo hardships and fatigue to a good old age.

Cyrus was himself educated in this manner, and maintained his national abstinence unshaken, when tempted by the palate pampering Medes. His reply to the monarch of Media, when asked why he omitted to taste the wine before offering the cup, as was the custom, was, because he apprehended there was poison in the liquor.

In many parts of both the eastern and western world, the exhausting drudgery required in the culture of the sugar cane, and in various sorts of field labour, is mostly performed under the scorching rays of a tropical sun, without any intoxicating drink. The armies of the ancient Greeks and Romans never drank any fermented liquors, their usual beverage being vinegar and water; and their marches, privations, and labours, are almost incredible.

It is related of Boadicea, a queen of the ancient Britons, that in an harangue to her subjects, she exclaimed, when alluding to the luxurious manners of the parties who were then invading Britain, "water is our wine."

In some parts of north Wales and of north Britain, where the luxuries and refinements of modern times are very much unknown, the most la-



lorious agricultural occupations are now, and have been from time immemorial, performed with no other beverage than whey, butter-milk, or oat-meal and water.

Kippis, in his life of Captain Cooke, says, that when he first visited the New Zealanders he was astonished at the perfect and uninterrupted state of health they enjoyed; and as far as he could observe, water was the only fluid they drank. The only drink of the Laplanders is also pure water, and Linnæus tells us they have very few diseases. Kalm, in his travels, says, "at the first arrival of the Europeans in America, it was not uncommon to find Indians, who were above a hundred years old: their drink," he says, "was pure water." The natives of Sierra Leone drink only pure cold water, and they are strong and healthy, although their climate is said to be highly unfavourable to health.

In the year 1619, an English crew of twenty-two men wintered in Hudson's Bay, without ardent spirits, exposed to the cold, and only two of them died. Other Englishmen have done the same since, and have returned to their native shore.

Sir James Mc. Gregor says, "that a division of the British army in Egypt, in 1801, had no ardent spirits given to them; their duties were severe, and they were much in the sun, the heat was excessive, the mercury in the thermometer stood at from  $114^{\circ}$  to  $118^{\circ}$ ; but at no time was the Indian army so healthy.

James Silk Buckingham,\* Esq., in his travels to the banks of the Nile, Mesopotamia, beyond the Euphrates, Palestine, and Persia, says, that during three years he travelled over 30,000 miles, in the course of which he came in contact with three millions of people; and he says that he did not meet with six persons who indulged in the use of intoxicating liquors, and they were a fine race of muscular and robust men, from five feet eight inches to six feet high. He states it to be his conviction, from what he himself had seen and heard on the testimony of creditable writers, that one fifth of the entire population of the globe are abstainers from all intoxicating liquors. The Rev. William Scoresby, who was engaged in the Arctic whale fishery for twenty one years, has stated that he did not use any ardent spirits, and he believes he was better without them. Dr. Franklin, when a pressman in London, was a water drinker, and with that and good food, he did his work with ease. John Locke attributed the prolongation of his life to the use of water, which was his common drink. Sir Isaac Newton, when he composed his treatise on optics, restricted himself to vegetables and to water.

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\* The speeches and writings of this gentleman, on this subject, are worthy of a place in any library.

A portion of the pious Mahometans thiuk it unlawful to taste wine, or to press grapes for the manufacturing of it, to sell it, or even to maintain themselves with the money arising from the sale of intoxicating liquor.

It has been stated by travellers in Arabia, that there are not fewer thon 60,000 Rechabites in that country, a race who have existed 2,000 years without the use of intoxicating drinks. We have many individuals in our own neighbourhood who have been abstainers for thirty years and upwards, and some from infancy. Mr. J. Wilcockson, of Preston; Mr. Brotherton, the worthy member for Salford; Mr. George Williams, the late member for Ashton-under-line; and others, are of this class. In our own country and neighbourhood there have been a sect of professing christians (the Cowardites) in existence, who have not only abstained from all intoxicating liquors, but from flesh meat also. Indeed there have been men in all succeeding ages who have acted upon the principles of abstinence, and who have pledged themselves not to taste except as medicine. Good old Robert Bolton, Bachelor of Divinity, and preacher of God's word at Broughton in Northamptonshire, was one of these enlightened individuals. He signed an abstinence pledge April 10th, 1637. A few poor nail makers at Skibbardeen, County of Cork, in Ireland, (previous to the present Temperance Reformation) formed themselves into an association on the principles of abstinence from all that intoxicates. The Salt St. Marie (Michigan) Temperance Society was organised in 1830. The pledge was signed by the white people generally of the place by the officers and non-commissioned officers, and by the soldiers, who jointly and unanimously resolved that they would drink neither beer, wine, nor cider, nor any intoxicating drink. And early in 1832, the third ward Temperance Society, in the state of New York, adupted the entire abstinence principle, when it was gravely predicted that at most it would never number fifty members; but at the first annual meeting in 1833, it reported 230 names.

Great and renowned physicians of early ages, have given water their highest com nendations; amongst them, Van Sureten, Huffman, Galen, and Parr, may be mentioned. Cullen says, "simple water is the proper drink of man." Dr. Hufeland says, "the best drink is water; a liquor commonly despised." Dr. Gregory observes, that "pure spring water, when fresh and cold, is the most wholesome drink." Dr. Cheyne remarks, that "water was the primitive original beverage, as it is the only simple fluid for deluting, moistening, and cooling." Dr. Garnet remarks, that "the idea that wine or spirituous liquors assist digestion, is false; if the food wants diluting, water is the best diluent." Dr. Mussey says "alcohol is a poison to our organization; it is not capable of being converted into food, mix it up with what you may, it is a poison in all its forms."

"There is not a greater enemy to beauty, health, and happiness, than alcohol," says Mr. Fothergill, of Darlington.

Sir John Floyer, an eminent writer on health, says, that "water drinkers are temperate in their actions, prudent and ingenious, and they live safe from those diseases which affect the head:" this was said more than a hundred years ago.

Sir Astley Cooper says, "I never suffer ardent spirits in my house, thinking them evil spirits."

Dr. Mc. Nosh, in his anatomy of drunkenness, has said, that "in seven cases out of ten, malt liquor drunkards die of apoplexy or palsy."

Dr. Buchan says, that "malt liquors occasion obstructions and inflammation of the lungs, which are brought on by the glutinous and indigestible nature of strong drink."

Dr. Bucher, (U. S.) tells us, that "strong beer has no power to allay intemperate habits, but that it will finish what ardent spirits began."

The following were the remarks made by Dr. Dwight, long before the present temperance agitation commenced. "The man who finds in himself any peculiar relish for spirituous liquors, is bound to abstain from them wholly. All persons who have already begun the habit of intoxication, are bound to depart absolutely from all use of strong drink."

Trotter, Willen, Darwin, Frank, Bell, Munro, Kirk, Rush, Chapman, Judge Hale, John Wesley, and many other highly respectable authorities; Physicians, Divines, and Jurists might be quoted, who have remonstrated against these poisons.

Having thus, in as brief a manner as possible, exhibited a few of the opinions and result of abstinence from the drunkard's drink, before proceeding farther, I think it necessary to glance at the other side of the question, and by shewing that the practice of taking intoxicating liquor, and particularly fermented drinks, and their consequences, were such as to prove the necessity of the formation of Tee-total Societies, in the place of those which allowed these liquors in moderation.

I begin with cases from the inspired writings. Noah planted a vineyard, and drank of the wine, and was drunken. Lot when under the influence of intoxication committed incest. Yes, be it remembered, that it was by giving him wine, that the two daughters of this righteous man were enabled to deceive him.

Samuel tells us, that when the wine was gone out of Nabel, after one of his drunken revels, his heart sunk within him, and he became as a stone; and that about two days after, the Lord smote him and he died.

Ammon, the son of David, was killed by his brother Absalom, when his heart was merry with wine. Belshazzar was drinking wine with a

thousand of his lords, when Darius surprised him in the capital of his kingdom, and slew him in the midst of his carousals.

We are told that Holoferness on the day of his assassination, drank more wine than ever he had done in one day since his birth, and that he was lying on his bed in a state of intoxication, when Judith cut off his head, and in consequence of his death the army he commanded was put to the rout, and utterly destroyed by the Jews.

To the use of wine and strong drinks the prophets attributed the depravity of the Jews, and even their kings and priests owed their defection to this cause which eventually brought on the destruction of Jerusalem.

Drunkenness, historians tell us, ultimately occasioned the subversion of the Anglo-saxon empire at the battle of Hastings; the night previous to which, the English, in Harold's army, passed in drinking and debauchery, according to the national custom.

Alexander the Great was drunk with wine when, with his own hand, he set fire to the city and palace of Persepolis, both of which he burnt to the ground; and it was drinking wine at Babylon which caused his own death.

Dr. Farre says that Pitt and Fox both fell victims to these stimulating drinks. And it has been said by a writer in *Frazer's Magazine*, that Byron drank brandy and water by buckets full. "In nineteen years," says an American physician, resident in New York, "I recollect about forty physicians to have died, and nearly half that number have fallen victims to intemperance." The Rev. Leonard Woods states, that in America, previous to the Temperance Societies being established in that country, he was able to count up nearly forty ministers of the gospel, who were either drunkards, or so far addicted to intemperate drinking, that their reputation and usefulness were greatly injured, if not entirely ruined. The same Minister also says, that at an ordination, which took place twenty years ago, he was ashamed to see two aged ministers literally drunk; and a third indecently excited with strong drink." Dr. J. V. Reusselaer, of New York, says, "in the last seventeen years I have seen the most elegant, the most refined, and the most learned members of our profession, sully the elegance of their deportment by the vice of drunkenness."

The custom of drinking healths appears to have been first introduced into England by Rowenna, the daughter of Hengist, the first Anglo-saxon king, in Kent, which at that time was drunk from large wassail cups, filled with spiced wine or ale. Historians relate that when Rowenna was introduced to Vortigem, she presented a cup of wine on her knees, saying,

"be of health lord king," to which, he being instructed in the custom, replied, "I drink your health."\*

This custom, from the time of its introduction up to the present, appears to have been one great cause of perpetuating drunkenness, and would be more honoured in the breach than in the observance. The Saxons and Danes had a singular practice of drinking among them, which, no doubt, was the cause of much drunkenness; their drinking vessels were divided into stages or pegs, the distance between each being considered a proper draught. If, in drinking, they omitted to stop at the first peg, they were bound to drink to the next, and so on until the liquor stood parallel to a peg, which occasioned much drunkenness, so much so, that a law was made that priests, monks, and friars should not drink to or at the pins.

"Such great drunkards," says Strutt, "were the Danes, in king Edgars time, that he, by the advice of Dunstan, archbishop of Canterbury, put down many ale houses†—suffering only one in each village or small town. And he also ordained that pegs or pins should be fastened in the drinking cups or horns,‡ at stated distances; and whoever should drink beyond those marks at one draught, should be obnoxious to a severe punishment." These regulations in those days might be considered a sort of moderation pledge. There are other accounts given of this singular mode of drinking, but enough is stated to shew that it produced many crimes of the grossest kind.

Sir John Sinclair, in his code of health and longevity, says there was formerly a most detestable custom at Edinburgh on St. Cecilia's day, of saving ladies, as it was called, or striving who would drink the greatest quantity of wine, to the health of different beauties; and she to whose health the greatest quantity was drunk, was the belle of the season. The greater proportion of their wines in general use, were what would now be esteemed weak. In 1199, white wine was sold in England at eightpence a gallon, and claret for sixpence; and in the reign of Richard II. it was sold at less than a penny.

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\* Louis XIV. of France, who reigned in 1643, having had sagacity enough to perceive the influence that the custom of drinking health exercised in promoting intemperance, prohibited the custom; and the general assembly of the Church of Scotland, also prohibited the custom as heathenish.

† The Lydians it is said were the first to commence alehouses; and according to 2 Jac. I., c. 9, "the ancient, true and principle use of ale houses was for the lodging of wayfaring people, and for the supply of the wants of such as were not able, by greater quantities, to make their provision of victuals, and not for entertainment and harbouring of lewd and idle people, to spend their money and their time in a lewd and drunken manner." Since the passing of this act, more than twenty other acts have been passed by our senators for the purpose of regulating and repressing the odious and loathsome sin of drunkenness; yet there are persons who say we must rely on the laws to effect the Augean work; but a review of them, ancient and modern, shew their inefficiency.

‡ Those who are curious in these matters, may see one of those antique tankards in the Preston Exhibition, 1840; it is the property of Mr. H. P. Fleetwood, banker, Preston, and is dated 1687.



The wines in common use now in England, are said to be three times stronger than those drank in 1750; the use of which liquor is confined chiefly to the upper and middle classes. The greater part of it is taken during and after dinner, and some in the evenings. And the commencement of many cases of female drunkenness, and much disorder of the digestive and nervous functions, is laid in this practice.

Sir John Sinclair says, formerly not only stratagems were used, but even compulsion. It was not uncommon to have a great goblet, called a constable, placed upon the table, in *terrorem*, and he who flinched from his glass, was compelled to drink, however unequal to the task, so that sooner or later, intoxication was unavoidable.\*

Beer was held in high estimation by our Celtic ancestors. It occupied the same important place in the Gothic mythology, which wine held in that of Greece and Rome. The Germans were also notorious for their being addicted to intoxication by beer. The ancient Irish are said to have taken the custom, which prevailed amongst them, of drinking ale at funerals, from the Germans. The same coincidence is observable in respect to England. Till the reign of William and Mary, ale, it is said, had been the common beverage of the labouring classes; and it appears to have formed part of the feasts provided, in olden time, by those in high life; for in the reign of Edward IV. 300 tuns of ale were prepared for one feast alone. At an entertainment given by the earl of Leicester to queen Elizabeth, 365 hogsheads of beer were consumed. Hollinshed's remarks, on the habits of the people in his time, I think would have been applicable to those who attended at these feasts; "They will drink till they are as red as cocks, and little wiser than their combs."

Hops were first used in malt liquor in the year 1525. Porter was first manufactured and used as a beverage about the year 1722.

The early history of alcohol, in the form of ardent spirit, is obscure; there is indeed some probability that China may claim the discovery of the process of distillation. Morewood says it was known far beyond the date of existing authentic records. To Arabia however Europe appears to have been wholly indebted for a knowledge of the art of distillation. Giber, who is supposed to have lived in the seventh century, shews that in his time the art of distillation was well understood. Distillation was certainly known in Spain as early as the ninth century. The first spirit we have any account of in Europe, was made from the grape, and sold as a medicine in Spain and Italy under the Arabian name of alcohol. The Genovese, were the first who prepared it from grain, and are said to have made in the thirteenth century a gainful traffic by selling it in small bottles at a high price, under the name of *aqua vitæ*, or water of life.

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\* Walkinson's survey of Ireland.

Distillation was known in France in 1313, and to this day the common distilled spirit of that country bears the name of water of life. Medicated spirits were manufactured and sold in Hungary, in the fourteenth century. The medicated spirit called gin, which is distilled with juniper berries, is said to have been first prepared in Holland, in the seventeenth century. Thus introduced as a medicine, ardent spirit gradually found its way from one region and kingdom to another, and the popular taste for it has established its fame as a first rate medicine. During the latter part of the reign of George I., and the early part of that of George II., gin drinking was exceedingly prevalent; and the cheapness of ardent spirits and the multiplication of public houses, were denounced from the pulpit, and in the presentiments of grand juries, as pregnant with the most destructive consequences to the health and morals of the community.

Having thus, as concisely as possible, enumerated a few of the causes and evils of intemperance, the duty next involved upon me is, to endeavour to shew that, in addition to the commands of God, as given in scripture, condemnatory of drunkenness, human means of various kinds to prevent intoxication, have been tried at different periods. The laws of the Greeks, in relation to this subject, are very severe. The Carthaginian law did not allow the use of any wine to judges or magistrates during their period of office. In one of the decrees of Charles the Great, it was enacted that persons coming into court, should do so fasting, and if they had drunk or eaten they should not be sworn nor give evidence. The ancient Welch and Scotch enactments were very decisive against the use of intoxicating liquors.

The kings of Egypt were stinted to their measure of wine to so much as would refresh but not intoxicate. We have this on the authority of Diodorus Siculus. Drunkenness in youth among the Mexicans in by-gone days was deemed by the law a capital crime. One of the enactments of king Constantine the second, A. D. 861, made death the punishment of drunkenness in young persons of either sex. The rulers of many other nations have passed severe laws against intemperance. Death was decreed against the Roman ladies who drank wine, the only intoxicating drink then in use, except at religious ceremonies. Valerius Maximus remarks, that wine was forbidden to women, lest, by its use, they should fall into extravagance. When Ignatius Mecenius discovered that his wife had been drinking wine, he killed her without even consulting his relations. It is related of another Roman lady, that she was starved to death by her relations, for having picked the lock of a chest in which was deposited the keys of the wine cellar. The American Indians, on the buffalo reservation, passed a law that every drunken Indian should be whipt out of the city.

The Swedish laws with regard to intoxication are, like our own, levied in fines and imprisonment, but they go further, they deprive the drunkards of their right of polling at elections. They are publicly exposed at the parish churches, and may be punished with twelve months imprisonment for a sixth offence. There is also a fine, or other punishment on individuals who induce others to intoxicate themselves. In consequence of the European and American seamen, in their fits of intoxication, disturbing the public peace, the authorities at Canton caused proclamations to be posted on the walls of that place forbidding the sale of wine or spirits to foreign seamen. In the year 1556, the Irish parliament passed an act at Drogheda against distilling spirits altogether; and men in those days appear to have understood the matter well, for distilled spirits are described in the act as a liquor nothing profitable to be daily drunken.

In March, 1743, the lords of the privy council addressed the county magistrates of England, on the subject of distillation. In the address issued by them it was observed that the excessive drinking of spirituous liquors is complained of as a custom destructive of the health, morals, and lives of his majesty's subjects, and to the peace of the kingdom. In England, between 1757 and 1760, distillation was totally prohibited.

Drunkenness prevailed to such an extent in 1751, that an act was passed to prohibit music of every kind in public houses, and I have been told that the act then passed has never yet been repealed.\* If this be a fact, the practice of opening music rooms in this and other towns ought to be more strictly looked after, for they are a source of great evil to young persons of both sexes. I have frequently seen children not more than eleven years of age in those nests of vice and destruction to modesty and morality. Boler, who wrote in 1590, says the Chinese have a herb out of which they press a delicate juice,† which serves them instead of wine; it also preserves their health and frees them from all those evils the immoderate use of wine breedeth in wine-bibbers of this country.

On the 25th of December, 1600, a society was formed in Germany, for the purpose of stopping the ravages of this awful vice. Its founder was Maurice Landgrave, of Hesse, and was named "The order of Temperance." The first of their laws was as follows, "Be it ordained that every member of this society pledges himself never to become intoxicated." A society was established in Virginia, about 33 years ago, and another was also organized in Massachusetts, in the year 1821, and after the two last named societies were formed, a rather remarkable one was organized in the

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\* All playing of instruments, or street singing, is illegal; and public exhibitions in the streets, or slow caravans, must have a license from the king or queen's trumpeter; and they may be stopped from their unearthly noise by any individual, except they carry such license.

† Tea is the juice referred to by Boler.



state of new Jersey, and not far from Morristown, having the following pledge, viz: "That no member should be allowed to drink more than a pint of liquor in one day." The meeting at which this pledge was adopted, is said to have been large and respectable. It was finally, after much discussion, fixed at half a pint per day, and was considered as a triumph and a great advance in temperance. The Friends prohibited their members from engaging in the traffic of intoxicating liquors; yet such was the power of the drinks to blind the understanding, sear the conscience, and harden the heart, that many commenced and continued to vend the article, and, for the sake of gain, furnished it to all who would purchase, though it tended to ruin both themselves and their families. It is said, and believed by those who have given the matter mature consideration, that intemperance has cost England, and other countries, more money, demoralized more subjects, beggared more families, broken more hearts, and sent more souls to perdition, than all the other vices put together.

Yet so deceived have many been by the deceptive influence of liquor, that it was generally thought right to vend, buy, and use it. The governments licensed its sale, and it was sanctioned by christian churches; and mark the consequences; in addition to what has before been stated, though precautionary measures were being adopted, and remedies taken to stop the torrent of iniquity which it produced, it is calculated that in the united kingdom of Great Britain, 41 millions of gallons of alcohol is swallowed annually, and the annual cost of intoxicating liquors is said to be £55,000,000. Mr. J. S. Buckingham in his speech on drunkenness delivered in the house of commons on the 3rd of June, 1834, says that the expenses entailed and losses sustained by the pernicious habit of drinking directly and indirectly exceed 100 millions annually.

The quantity of these liquors annually drunk in England, Ireland, and Scotland, it is calculated would make a sea three feet deep, thirty feet wide, and one hundred and sixty miles long. And the use of these drinks, which also destroys an immense quantity of good grain, and costs such an enormous sum of money, it is calculated destroys 50,000 drunkards yearly in this country; and that one half of the insanity, two-thirds of the pauperism, and three-fourths of the crime of the land, are the consequences of these obnoxious liquors. And indeed how can it be otherwise; when even in London and its vicinity alone, there are upwards of 5000 houses at which spirits are sold, 4000 of which number sell by retail; and at one of them the daily sale of gin alone, it has been stated amounts to 14,616 glasses; and in one week, there entered into 14 of these houses, no less a number than 269,437 men, women, and children. In one year 31,351 persons were taken into custody in the Metropolitan districts, on account of drunkenness; and the Rev. John Harris, author

of Mammon, says that above one hundred and fifty thousand are habitual gin drinkers, and that three millions' worth of spirituous liquors are consumed annually. Mr. Wakley, coroner for Middlesex, says, "I have reason to believe that from 10,000 to 15,000 persons die in the Metropolis annually, from the effects of gin drinking, on whom no inquests are held; and it causes me to have, annually, 1000 more inquests than I otherwise should hold." From the report on drunkenness, page 360, it appears that out of 4938 persons committed to Salford gaol in one year, 2554 were imprisoned for offences arising from intemperance.

The sum computed to be spent in drink, in the town of Birmingham, is sufficient to find eight quartern loaves a week during the year, for more than 22,000 families. In Liverpool, there are above 1300 licensed public houses; and also about 800 beer shops, making a total of 2100 houses, licensed for the purpose of destroying people's health; to maintain which, it is calculated £600,000 is required. Of 495 patients, admitted into the Liverpool lunatic asylum within four years, 257 lost their reason by intemperance.

In Bradford there are 150 gin shops and public houses, about 170 beer shops, and 4 breweries; and it is calculated that there are £2050 spent weekly at these places; loss of time, £487 10s., and for various losses, consequent upon drinking, £250; total, £2,767 10s. Deduct for the necessary expences of travellers, tradesmen, and harmless sociality, £500, making the net weekly loss to the town of Bradford, £2,267 10s., or £323 18s. 6d. per day; yearly, £117,910, and in 8 years and a half, to upwards of one million pounds stealing! leaving out of the calculation the vast amount of poverty, misery, wretchedness, disease, and death, which it produces.

The right honourable the recorder of the city of Dublin, in an address to the lord lieutenant of Ireland, says that there are, on an average, about two thousand convictions for drunkenness alone per month in Dublin; and he also states that a vast proportion of the crime of that city is to be traced to intoxication, and its long train of kindred vices. And as one proof of the correctness of this statement, it may be mentioned, that in the year 1818, twenty two persons who were condemned to death in that city, declared that drunkenness had been among the chief causes of their ruin. Mr. Marshall, an army physician, says he recollected seven men in one regiment who received among them 4200 lashes, arising from intemperance. He also states that he has seen at one time thirty two men punished in a regiment hospital, through the immoderate use of spirits. An officer in the army states that in the year 1801, out of 1000 of his regiment, 450 were buried in four months, almost entirely through drinking rum.

Captain Brenton and Captain Purnell give us to understand that the

loss of the *St. George*, with 550 men; of the *Kent East Indiaman*, with most of her passengers and crew; of the *Ajax*, with 350 people; of the *Rothsay Castle*, with 100 lives, are attributable solely to the use of intoxicating liquor. In Glasgow there are supposed to be 2,700 licensed public houses, tap rooms, and whiskey shops, at which there are annually consumed 1,500,000 gallons of ardent spirits; the cost of which is estimated at the distiller's prices at £500,000 annually; to which must be added the cost of wine, ale, and porter—£100,000: and Glasgow is supposed not to be worse than other parts of Scotland.

In Preston, the average number of persons charged with drunkenness before the magistrates, is betwixt 400 and 500 annually. The number of licensed public houses in the town is 140, some of which have dram shops attached; and others have music rooms, decorated with pictures, &c., whil'some of their competitors entice the youths and the unwary with bagatelle tables, raffles, &c.; and beer shops about 130, at some of which, children from twelve years and upwards have been allowed by the landlords to spend their evenings in dancing; the inhabitants of the town being about 50,000. In one year there was as much as £150 paid over to the overseers of the parish, arising from fines for drunkenness. I have, in my official situation, had many opportunities of seeing the effects produced by an indulgence in intoxication. The habit has been a source of ruin in many promising youths. It has led to many breaches of trust, and violations of confidence. It has been the cause of much youthful depravity—such as lying, swearing, idleness, gambling in the lanes and out-skirts of the town, and ultimately to thieving: the parents of some of these youths I know have neglected to train them as they ought to have done, in consequence of their own intemperance. I have seen the domestic and public peace, and general safety of the town in jeopardy, from the evil effects of this liquor. Most of the evil of prostitution may be ascribed to drinking. The great number of family dissensions, and other graver offences, which I have daily seen exhibited before the magistrates, have led me to enquire into the cause, and the result is a firm conviction that a vast majority of cases I brought before them spring from this common cause of evil. Great numbers of persons, to my own knowledge, have been committed, and many transported, whose crimes have been owing entirely to drinking the drunkard's drink; some of whom I have more than once requested and advised to forsake the drunkeries. The statements I have made are corroborated by our worthy chaplain of the house of correction. The Rev. J. Clay, in his reports to the magistrates, states that a majority of the offenders committed to the Preston gaol, have imputed their crimes to the temptations held out to them by the ale houses and beer shops.

At Hobart town, Van Dieman's Land, every ninth house is licensed to sell ardent spirits. At Sidney, Botney Bay, with 60,000 inhabitants, every sixth house is a grog shop, or place where ardent spirits are sold. These statements are made by one of high respectability, who spent two months there.

In the city and state of New York previous to the year 1826, there were, at full work, 1200 distilleries, and out of 177 deaths, 124 were caused by the use of the article manufactured in them. The number of those who die annually in the united states, by this dreadful source of ruin has been estimated, on the most reasonable calculations, to be at least thirty thousand; or according to others, five hundred a week, and two murders. Four-fifths of all the paupers, two-thirds of all the imprisoned debtors, more than half of all the lunatics and maniacs, three-fourths of all the criminals, are the direct, well ascertained consequences of intemperance. The Hon. William Cranch, of Washington, one of the judges of the united states court, has stated that from authentic data, he has calculated that the enormous sum of ninety-four millions four hundred and twenty-five thousand of dollars are annually lost in that country by intemperance, a sum more than sufficient to buy up all the houses, lands, and slaves, in the united states, once in every twenty years. And it has been computed by others, that in America as many drunkards die annually as would cover upwards of 40 acres of the surface of the earth, allowing two square yards to each grave. Such was the lamentable state of America and Great Britain, and other countries to which allusion has already been made, when the Rev. Dr. Lyman Beecher, in his sermon on the remedy of intemperance, called the attention of the American public to the subject. He told them it was practicable to form an association for the special purpose of extending universal information on the subject of intemperance, and to form societies auxiliary to the parent institution.

In 1826 a simultaneous effort was commenced by the philanthropists of America establishing Temperance Societies throughout the united states, for the purpose of checking and destroying the strong holds of intemperance. On the 10th of January in this year, a meeting was held at Boston, when an agent was sent out, and a committee formed to prepare the constitution of the society; which was adopted on the 13th of February.

On the 12th of the next month, the society again met, and the committee presented, through the press, an address to the public.

In January, 1827, a permanent agent was appointed, to form societies throughout the country, and Messrs. Beecher, Mussey, Pilpres, Kittridge, Calvin, Chapin, and Collier, commenced preaching and publishing in favour of temperance. In June of the same year, several of the medical

schools passed resolutions in favour of these societies, and in November of the same year, the report of the Massachusetts society for the suppression of intemperance, says, "it is becoming unfashionable to drink ardent spirits in decent company, and it is no longer considered a necessary mark of hospitality to offer them."

In the year 1828, much good was effected, and several agents appointed. Numbers of religious individuals, and many medical and professional gentlemen, together with several members of the House of Representatives joined the society. Many ships sailed this year without any intoxicating liquors.

Before the close of the following year, more than 1000 societies had been formed, embracing 100,000 members, fifty distilleries had been stopped, 400 merchants had renounced the traffic in ardent spirits, and 1200 drunkards had been reclaimed.

This year (1829) was also rendered memorable by the formation of Temperance Societies in Ireland, Scotland, and England. A meeting was held in July, at Belfast, in Ireland, to consider the best means for preventing the sale and use of spirituous liquors on the Sabbath. The Rev. John Edgar was appointed to prepare an address to the public on the subject. While engaged in this, he learned from the Rev. Mr. Penny, of New York, America, the nature and success of Temperance Societies in that country. He embodied Mr. Penny's information in his appeal, and published it in the Belfast papers, on the 14th August, 1829.

On the same day, the Rev. George Carr, of New Ross, formed the first Irish Temperance Society in that town, on the same principles as the American Societies. Before the close of this year, many societies had been formed, and more than 12,000 persons had become members.

Whilst the friends in Ireland were concerting their measures, a simultaneous movement was being made in Scotland. In the early part of October, 1829, a lady, a member of the Society of Friends, named Miss Allen, formed a society at Mary Hill, near Glasgow. The first general Temperance Society was established at Greenock, by John Dunlop, Esq., on the 6th October; which was followed by the formation of the Glasgow Society, on the 12th of November. Mr. William Collins, Mr. Cruikshank, and others organized many other societies in Scotland: during the first year of their labours, half a million of tracts were circulated, 100 societies established, and 15,000 members obtained. In the city of Glasgow, in the year 1831, parties in connection with the moderation society met together to partake of tea and coffee, and were addressed by different friends of the cause, without the presence of any intoxicating liquors.

In the month of November, 1829, Mr. H. Forbes, of Bradford, having



occasion to visit Glasgow on business, attended one of the society's meetings, signed the pledge, and returned with a determination to commence Temperance Societies in England. At this time there were but few publications on the subject. Such as could be obtained, including Beecher's Sermons, Kittredge's Speech, and two or three tracts by Professor Edgar, of Belfast, he procured, and put into circulation in the town, among such persons as appeared most likely to give the subject a serious and unprejudiced consideration. In the month of December, along with others, he began to advocate the principles of temperance in Bradford; and on the 2nd of February, 1830, a meeting was held to consider the propriety of organizing a regular society. Nine gentlemen joined that evening, and many others signed at an adjourned meeting, on the 5th of the same month. On the 14th of June the first public meeting was held, attended by 1800 persons. Reports of the speeches which were delivered on the occasion appeared, at considerable length, in the Leeds and Halifax Newspapers, of which more than three hundred copies were purchased, and forwarded to various parts of the kingdom. On the 23rd of January, 1830, the editors of the Leeds Mercury expressed their entire approbation of the principles of these societies, and recommended them to the serious consideration of their readers. On the 4th April, 1830, Mr. G. H. Birkett, of Dublin, commenced a society at Warrington; which was the second society of the kind in England. Mr. William Wood, in the month of March, 1830, succeeded in attracting attention to the cause in Manchester, by the distribution of tracts, procured from Mr. Forbes. Mr. Birkett also visited that town specially for the purpose of promoting the cause. A public meeting was held on the 12th of May, at which a committee was appointed to carry the objects of the society into effect. On the 14th of June they published an address which excited much interest, and was of service to the cause. A second public meeting was held on the 15th of June, for the purpose of diffusing information on the nature, object, and principles of Temperance Societies. Somewhat previously the foundation had been laid of the Salford society. The London society was formed on the 29th June, the Liverpool on the 22nd July, and the Leeds on the 9th September. About 30 others were formed the same year, 300,000 tracts circulated, and 10,000 members recorded.

On the 12th January, 1831, the Bradford committee engaged Mr. Jackson, of Hebden Bridge, as agent. This gentleman visited many towns in Yorkshire and Lancashire. The Blackburn society was formed on the 18th April, 1831, with an improved pledge; they resolved, not only to abstain entirely from the use of ardent spirits, except as a medicine, and from using other liquors to excess, but "never to use these other liquors

in any inn or house in which they are sold, except when necessary for refreshment in travelling, or transacting business when from home." With this very restrictive, but apparently necessary principle, the society was formed, and continued to increase, and in a few months could reckon about three hundred members. On the 7th of October, they proposed and adopted, instead of the words, "we will never use fermented liquors in any inn or house in which they are sold, except when necessary for refreshment in travelling, or transacting business when from home,"—the following, "we will avoid all unnecessary occasions of using them in inns or houses in which they are sold."

To forward the objects of these societies, numerous publications issued from the American press monthly; the same in Scotland, Ireland, and England. The first of the kind published on this subject in the British Isles, was The Glasgow Temperance Society's Record, commencing June, 1830. Next The London Society's Magazine and Review, and The British and Foreign Temperance Herald, 1832. The North of England Temperance Advocate and Register, published in Manchester, May, 1832, was next; and these were followed by others similar in Ireland, viz: The Hibernian Temperance Journal, The Irish Temperance Gazette, and Ulster Temperance Advocate; followed by the London Temperance Penny Magazine; all of which, with the exception of the last, are now discontinued since the introduction of the tee-total principle.

On the 1st of January, 1832, a few young men in connexion with Mr. J. Livesey's school, in Preston, formed themselves into a Temperance Society. Shortly afterwards, Mr. John Smith began to agitate the subject in Preston, by circulating a great number of tracts, many of which he received from Mr. Thomas Swindlehurst, which had been given to him by Mr. John Finch, then his partner, and who was residing at Liverpool. Shortly after Mr. Smith had put his tracts into circulation, Mr. Jackson, the agent of the Bradford Society, visited the town, and gave two lectures on Temperance; and by the assistance of Mr. Joseph Livesey, Mr. Isaac Grundy, (who has been the treasurer of the society from the commencement) Mr. Harrison, Surgeon, and some others, a Society was established at Preston, on the 22nd of March, 1832, with the following pledge; "We, the undersigned, believe that the prevailing practice of using intoxicating liquors is most injurious both to the temporal and spiritual interests of the people, by producing crime, poverty, and distress. We believe also that decisive means of reformation, including example as well as precept, are loudly and imperatively called for. We do therefore voluntarily agree, that we will totally abstain from the use of ardent spirits ourselves, and will not give nor offer them to others, except as medicines. And if we use other liquors, it shall be at all times

with great moderation; and we will to the utmost of our power, discountenance all the causes and practices of intemperance."

The committee of that Society, shortly after its formation, appointed a number of visitors to inspect the conduct of the members, and it very soon became apparent to them and other leading men in the Society, that the moderation pledge would not answer the expectation of those who formed the Society. For although the members kept strictly to that part of the pledge which inculcated abstinence from ardent spirits, it was observed, that the clause which allowed malt liquor to be taken in great moderation, was frequently violated. The reclaiming of drunkards, and the saving of little drop men being the object of the society, caused the visitors and others to view with regret the violations which were daily occurring. The knowledge of these facts led to a conviction on their part that nothing short of abstinence from all intoxicating liquors would produce a real Temperance Reformation. In July, of the same year, many of the visitors and speakers began to abstain entirely from all kinds of intoxicating liquor. Messrs. Livesey, Swindlehurst, and a few others soon afterwards began to preach up the entire abstinence doctrine at the meetings, which not only led to greater exertion, but created much discussion on the subject, amongst those who took an interest in the success of the Society. On Thursday, August 23rd, 1832, Messrs. John King and Joseph Livesey signed a total abstinence pledge in Mr. Livesey's shop, Church-street. On Saturday, September 1st, 1832, some of the leaders of the society called a meeting to be held at the Temperance Hall,\* and at this meeting, John King, Joseph Livesey, John Gratrix, Edward Dickinson, John Broadbelt, John Smith, and David Anderton, signed the following pledge, viz.—“We agree to abstain from all liquors of an intoxicating quality, whether ale, porter, wine, or ardent spirits, except as medicine;” whilst Messrs. Joseph Dearden, Thomas Lang, George Gratrix, and some others, expressed themselves unwilling to advance beyond the moderation pledge. The effects of the abstinence doctrine very soon began to be perceived; the principles began to be more constantly and earnestly advocated, and the greater part of the Committee soon became abstainers. The Preston Temperance Hotel, on entire abstinence principles, was opened on the 24th of December, 1832,† which was kept, in the first instance, by Mr. Henry Bailey.

\* A building large enough to hold 800 persons, and formerly used as a cockpit; then the property of the earl of Derby, and rented from him by Mr. J. Livesey, who lent the use of it to the Temperance Society to hold their weekly meetings in. And by a resolution of the Committee, passed on the 10th of October, 1832, it was called the “Temperance Hall,” and has gone under that designation ever since, and is considered to be the first of the kind in England.

† It is not known to the Preston tee-totalers, that any house of the kind on abstinence principles was opened in any other place previous to the one at Preston. It has been continued as such ever since, and is now conducted by Mr. William Howarth, (*alias Slender Billy*) 28, Church Street, Preston.



To prevent young persons of both sexes from going to public houses and beer shops, tea parties were encouraged. The first tea party on a large scale held at Preston, was on Wednesday, July 11th, 1832, at which 550 sat down at one time; and at another held on Christmas day, 950 sat down, when the visitors were highly delighted.\* To such an extent had drunkenness prevailed, that it had very frequently been noticed even at funerals; to prevent which, a hand bill, headed "Funeral admonitions," was printed and distributed at funerals where intoxicating liquors were used. A change, however, took place, and coffee, tea, buns, and biscuits were adopted as substitutes for liquor. In one case the corpse had to be taken to Poulton, (being that of M. G. Gratrix) a distance of 20 miles, yet the same strict rule was observed even at the public house at which the attendants had to stop, and at the destination, water was the only beverage used. And to prove to the world that barley might be used for other purposes than converting into intoxicating liquor, the tee-total women of Preston began to make barley puddings of barley, instead of using rice.†

On Tuesday, the 22nd of January, 1833, the Committee discussed the propriety of publicly introducing the abstinence pledge as one of the regular pledges of the Society. The question not being decided, it was reconsidered on Saturday, the 9th, and again on Wednesday, the 13th of March, and on the 16th. The Committee decided to adopt the new pledge as an additional one, and requested Mr. Livesey to revise it, which he did, and returned it to them at a meeting held on Saturday, the 23rd; at which meeting it was agreed to recommend its adoption at the annual meeting, to be held on the 26th. At this meeting, held in the Theatre, at which it is supposed upwards of 2,000 persons attended, the following pledge was introduced and adopted as one of the fundamental principles of the Society, "We do further voluntarily agree to abstain, for one year, from ale, porter, wine, ardent spirits, and all intoxicating liquors, except used as medicines, or in a religious ordinance."

The first seven persons who signed the above pledge are the following; John King, Clogger; Joseph Livesey, Cheese Factor; Thomas Swindlehurst, Roller Maker; Joseph Dearden, Carder; Richard Turner, Plasterer; Joseph Richardson, Shoe Maker; and William Gregory, Tailor;

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\* Festivals of a similar description have been held annually, which have been seasons of deep interest. To give some idea of the scale on which they have been conducted, it is sufficient to notice that as many as 1400 persons have taken tea at some of them. For which occasions the following was the provision made,—700 pounds of currant bread, 364 pounds of common bread, 130 pounds of lump sugar, 60 pounds of brown sugar, 81 quarts of cream, 30 pounds of coffee, 10 pounds of tea, 50 pounds of butter, 84 dozen of oranges, 800 pounds of apples, &c.

† Directions for making a barley pudding.—Take a cup full of Scotch barley, soaked all night in so much water as will just cover it; put it in a baking dish, with sugar to your taste, and pour about three pints of boiling milk upon it. It requires three or four hours baking in a slow oven, being a harder grain than rice.

and they have all continued consistent and useful members of the society up to the present time.\* During the year it was signed by 598 persons. At all the meetings which were held in the town, the principles of abstinence ruled predominant over those of moderation, and this pledge soon became the only popular one; the signatures to it, compared with the moderation pledge, were as twenty to one. Fifteen thousand tracts were also distributed during the year, all advocating the abstinence principle.† Great numbers of drunkards were reclaimed by signing the only safe pledge.‡ Crime committed by persons in the town decreased rapidly; and Mr. Clay, the chaplain of the house of correction at Preston, attributed it to the effects of the Preston Temperance Society.§ And at Lancaster, to which place prisoners are sent for serious offences, there was not a single case of felony from Preston, out of a population which was then nearly 40,000, for six successive assizes; which led one of the Judges (Mr. Justice Alderson) to speak in terms of high commendation of the society.

The abstinence pledge soon became so popular, that any person who attempted to preach moderation, in preference to abstinence, was sure to be stopped by the audience.

The committee of the Preston society was so satisfied with the success which had crowned their efforts, that they ventured to extend their labours to most of the surrounding towns and villages; and they succeeded in forming new societies at Garstang, Chorley, Longton, Kirkham, Houghton, Lytham, Leyland, and many other places.¶ To counteract the intemperance which had constantly been witnessed at the meetings of Friendly Societies, one was established at Preston, on Thursday, the 2nd of May, 1833, requiring its members to sign the pledge of the society before entrance.||

Anxious to spread the principles of abstinence which had been of so great benefit to the town and neighbourhood, and to stimulate other societies to increased exertions, Thos. Swindlehurst, and one of his sons, Joseph Livesey, James Teare, Henry Anderton, the temperance poet; and some others, principally reformed characters, belonging to the Preston society, undertook a missionary tour; they started from Preston on Mon-

\* Twenty seven others signed the new pledge on the same evening. and they were registered in the society's book on the 2nd of April 1833, which book is still in existence, and can be referred to at any time by those who wish to see it.

† Copies of which have been preserved and are now in the possession of the writer, and may be seen at any time.

‡ Some of whose statements may be seen on reference to Mr. Livesey's Moral Reformer for 1833, pages 285, 318, and 349.

§ See the Chaplain's reports on the Preston house of correction, presented to the visiting Justices at the October sessions, 1833, 4, 5, and 6.

¶ For particulars see Livesey's Moral Reformer, and Preston Temperance Advocate.

|| Persons desirous of forming similar societies can be supplied with copies of the rules.

day, July 8th, 1833, and visited Blackburn, Haslingden, Bury, Haywood, Rochdale, Oldham, Ashton, Stockport, Manchester, and Bolton, and held meetings every day during the week. They took with them 9,500 tracts, advocating the entire abstinence principle, part of which they sold, but distributed about 6,000 of them gratuitously.

Favourable reports of their mission were soon afterwards received from most of the places which they had visited, stating that their visit had been the means of increasing the zeal and exertions of their members.\*

Temperance houses on the same principle as the one at Preston were shortly afterwards opened—at Garstang by Mr. Thomas Robinson, at Chorley by T. B. Smith, at Blackburn by Mr. Hallam, at Bolton by Mr. Sowden, and one had previously been opened at Manchester by Mrs. Brown. The Preston friends were requested to pay another visit to Bolton, which they complied with on Monday, July 22nd; and with the assistance of some of the friends to the total abstinence doctrine there, they succeeded in forming a new society in that town, with the additional pledge, to which 55 names were obtained the first night. This society was formed at a meeting held in the Town Hall. A great number of the tract entitled “The Great Delusion” was distributed all over the country by the tee-totallers of Preston, and Mr. Livesey forwarded a copy printed for the purpose to every member of the house of commons; and, in reply, the following letter was shortly afterwards received by him from George Williams, Esq., the then member for Ashton-under-line:—

“Sir, your printed letter on the subject of ale drinking corresponds exactly with the language I myself hold with the victims of this indulgence. I have been a water drinker (only) twenty three years, and am as able as any man to illustrate its advantages. I am glad to see that you have a press so well employed as to awaken the ale drinkers to a sense of their folly, and I trust you will persevere.”

The men of Preston did persevere; they continued as they had begun, and they were the humble means of saving from a drunkard's grave—RICHARD TURNER,† who, in the latter end of the year 1833, in one of his own peculiar speeches, delivered at the Temperance Hall, Preston, first made use of the word TEE-TOTAL, which was immediately taken up and used by the other speakers, and has now become the technical designation of abstinence from all that intoxicates, throughout the world.

\* A person of the name of Kennedy came over to Preston from Manchester, for the purpose of thanking them publicly for their visit to that town; he said that their visit there on the 22nd of July, had been the means of saving him from the degradation of a drunkard, and in fact they had saved his life. Mr. Kennedy still remains a monument of the usefulness of that mission.

† This person signed the same abstinence pledge which was introduced at the Temperance Hall on the 1st of Sep., at a meeting held in St. Peter's school room, in October, 1832, (while in a state of intoxication) at the request of Messrs. Dearden and Swindlehurst, and he still continues a tee-totaller.

The cause had at this time excited in the minds of the public a strong feeling in its favour; and to assist in getting the ascendancy over the monster intemperance, the enemy of God and man, as well as to advise what ought to be done, Mr. Livesey, on the 1st of July, 1833, began to devote part of his *Moral Reformer*, (monthly) to this object, under the designation of "The Temperance Advocate." On the 1st of January, 1834, the Preston Temperance Advocate was commenced by Mr. Livesey, on exclusive tee-total principles; the first of the kind ever published. Before the year 1833 had closed, the abstinence pledge had become so popular, that most of the new societies which were formed in the county of Lancaster, were established on that principle. On the 1st of January, 1834, a number of delegates met at Bolton,\* from various places, for the purpose of developing new plans for extending the tee-total principle, and for more effectually concentrating their energies and executing their zeal in the cause; which, in consequence, began to prosper and spread more rapidly than it had done before. The committee of the Preston society discovered that their pledge did not restrict the members from giving and offering to others: they, therefore, at one of their meetings, held on the 22nd of January, 1840, agreed that the words "neither give nor offer," should be added; and at the annual meeting, which was held in the theatre on the 25th of March, the additional words of neither give nor offer were added to the abstinence pledge.

Early in the same year, 1834, a number of young men (many of them members of the parent society) met together to consider the propriety of establishing a young men's or youths' Temperance Society. The result was their calling a public meeting on Friday evening, April 18th, 1834, and at that meeting they submitted the following and no other pledge,—viz., "I do voluntarily promise that I will abstain, for one year, from ale, porter, wine, ardent spirits, and all intoxicating liquors, and will not give nor offer them to others, except as medicines or in a religious ordinance; and I will endeavour to discountenance all the causes and practices of intemperance." This pledge was adopted and signed the same evening by 101 young persons, generally betwixt the age of 14 and 25; amongst whom were Thomas and William Swindlehurst, two of Mr. Swindlehurst's sons; and Newton and Howard, two of the sons of Mr. Livesey. This was the first exclusive Tee-total Society ever established in England, and it is to the men of Preston, Proud Preston, as history calls it, that the world is indebted for the *first organization of tee-totalism*; and to the young men of Preston for the first *exclusive* tee-total

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\* The delegates met there on that day by a previous arrangement made betwixt the Preston friends and the friends at Bolton, it being considered the most suitable time and place.

society.\* Anxious to stimulate others to take the same step which they had done, they followed the example of the other society by holding weekly meetings, and carrying on a system of visiting their members. They also held meetings in most of the towns and villages within eleven miles of their own; and they laboured not in vain, for their example was soon followed. New societies were commenced by the young men of Bolton, Colne, Lancaster, Wigan, &c. During the year, 998 signed the Preston exclusive pledge, the principles of which have no doubt been deeply and for ever rooted in many of their hearts, as the following short anecdotes will illustrate:—A little girl, a member of the youths' Temperance Society, was sent with sixpence for a quart of ale for her mother: a person observed to her, "now thou knows, according to thy pledge, thou art neither to touch, taste, nor handle." The girl, instead of bringing back the ale to her mother, brought her a quart of treacle beer, and five-pence in copper. A boy going along with his father up a certain street, and observing two men who were lifting a half load barrel into a cart, said to his father, "I wish it would fall and burst, and then it could do no harm." Another little boy perceiving an old man go into a beer shop, got hold of his arm and pulled him away, and told him he would get no good there, and he hoped he would not go in. Two other children, one seven and the other nine years old, were riding in a cart with a farmer, who had a jug of whisky with him; the farmer, on coming to a gate, alighted to open it, leaving the boys and jug in the cart, "just steady that jug, my boys," said he, as he was ready to pass through it: "no sir," they replied, "we don't drink whisky, and we can't hold the jug."

In June, 1834, the doctrine of total abstinence was advocated for the first time in London, by Mr. Livesey, of Preston, who delivered his popular lecture on malt liquor, in the Meeting House of the Rev. J. Campbell, Providence Row, Finsbury Square, and much good resulted from it; a partner of Dr. Epps, an ale brewer, gave up the use and sale of it, from what he heard stated in that valuable lecture.†

In the beginning of November, 1834, a new society, consisting exclusively of abstainers, was formed at Lancaster;‡ they met every Thursday night, and had overflowing meetings. In less than a month they numbered 150 members: and on the 13 of January, 1835, they had on their books 280 tee-totallers. The youths of Lancaster held their first public

\* In the third report of the New British and Foreign Temperance Society, page 8, it is stated that the first society established exclusively on the abstinence principle, was formed in Manchester, by the Rev. F. Beardsall, early in 1825, which is a very great error. Previous to Mr. Beardsall's moderation pledge being thrown overboard, which I believe was on or about the 26th of February, 1835, there had been several societies established on the exclusive principle.

† See Preston Temperance Advocate for 1834, page 70.

‡ The Preston tee-totallers made frequent visits to this place, which was one great means of the society being established there: it is 22 miles distant from Preston. See Temperance Advocate for 1834, page 94, and page 12, 1835.



meeting on Tuesday, the 13th of January, 1835, at which one hundred and ten pledged themselves to abstinence. The zeal of the Garstang tee-totallers caused them to determine on erecting a wooden building of their own to meet in, which, by the assistance of their Preston and other friends, they completed; and it was opened on Monday, November 24th, by Messrs. Swindlehurst, Howarth, Broughton, and Teare, the latter of whom gave it the appropriate designation of The Temperance Lighthouse. During Christmas week, in 1834, Messrs. Swindlehurst, Anderton, and others attended meetings at different places, and in their tour they called at Colne, at which place they advocated, with their usual triumphant success, the only sound plan of tee-totalism. From the first visit of the Preston tee-totalers to Colne, on the 6th of October, to Christmas, 1834, 550 had pledged themselves true tee-totallers. The youths of that place hearing of the plan which the young men of Preston had commenced, formed themselves into a society, on the 17th of January, 1835, the members of which never had any other pledge than that of entire abstinence.\* The society which Mr. Beardsall established at Manchester, and which has been noticed as the first exclusive abstinence society, was formed either in October or November, 1834, having the two pledges which were retained until February, 1835.†

The committee of the Preston Temperance Society agreed to celebrate the introduction of the tee-total pledge by a festival, and invited, by circular, all other societies, which had adopted their principles, to join them by holding meetings at the same time. This meeting being the third anniversary, of the Preston society, and the first from the introduction of the tee-total pledge, was held on March 26th, 1835. On this occasion the bells of the parish church rang several merry peals, and as it was agreed to abandon the moderation pledge, a resolution was passed that none would be considered members but those who re-signed the tee-total pledge in three months from that date. The following persons immediately re-signed, Joseph Livesey, Thomas Swindlehurst, Henry Bradley, Joseph Dearden, Richard Turner, George Cartwright, John Barton, and about 50 others. Since that time, the pledge has been strictly adhered to, and is now become the fundamental rule of the greater part of the societies in Great Britain.

It was in 1835 that the Rechabites' Society was first established at

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\* See Preston Temperance Advocate for 1835. page 13.

† Mr Beardsall, in a letter addressed to Mr. Joseph Livesey, and dated November 22nd, 1834, writes thus, "I have begun to hold weekly temperance meetings, the result of five meetings is as follows,—76 tee-total, 24 moderation;" and in another dated December 23rd, 1834, he states "we have both pledges, viz., total abstinence and moderation; the former is our rule, the latter the exception we plead for total abstinence, and the result of our meetings is—total abstinence members 94, moderation 25." See Preston Temperance Advocate for 1835, page 5 and 11.

Salford, near Manchester; the order of which takes its name from the people called Rechabites mentioned in scripture, (Jer. xxxv.) who drank no wine; and as the persons joining this order must be pledged tee-totalers, the title of Rechabite was adopted as most appropriate; tents of these are now opened in almost every large town in England, the Isle of Man, and other places; and the establishing of them has done much in this country towards establishing the temperance reformation. Catholic associations, congregational societies, in connexion with the various sects of professing christians, were also established; which have continued to war against the devil and his strong holds, the use, manufacture, and sale of all intoxicating liquors.

About the middle of August, 1835, a few friends of the tee-total cause met at Mr. Grosjeans, 99, Regent Street, to consult what could be done to introduce tectotal into the mighty Metropolis; they formed themselves into a provisional committee, and passed a resolution to invite Mr. Livesey to visit London. On the 1st of September, Messrs. Livesey, Swindlehurst, and Howarth went over from Preston, and succeeded in establishing the British Tee-total Society, the first meeting of which was held in the Lecture Room, Theobald's Road. The society, when formed, was based on the principles contained in the following pledge: "I do voluntarily promise that I will abstain from ale, porter, wine, ardent spirits, and all intoxicating liquors; and will not give nor offer them to others, except under medical prescription, or in a religious ordinance." Shortly afterwards, however, they added the following additional pledge to that society: "I do voluntarily promise that I will abstain from ale, porter, wine, ardent spirits, and all intoxicating drinks, except for medical purposes, or in a religious ordinance."

At this period the total abstinence pledge had been extensively acted upon in Lancashire, and other counties in the North of England, also in North Wales. Many of the old societies had become tee-total societies. A large number of delegates met at Manchester, and formed themselves into an association for the purpose of extending their operations; under the title of "The British Association, for the Promotion of Temperance, on the principles of total abstinence from all intoxicating liquors;" a meeting was held at the Temperance Hotel, Oldham Street, Manchester, on Tuesday, October 6th, for the purpose of electing officers, confirming the appointments of those already recommended, and adopting a code of rules and regulations; and on the 15th of September, 1835, at a conference held in Manchester, the society was organized. On the 3rd of December, this year, Mr. James Teare had the pleasure of establishing a good Tee-total Society in Ramsey, Isle of Man, and afterwards in other parts of the island. Before the close of the year, the abstinence pledge

had been signed by more than 48,000 persons, and more than two thousand drunkards reclaimed: thus it was made manifest that the zeal and energy of its advocates had given a new impulse to the cause.\*

On Tuesday, the 5th of July, 1836, the Conference of the British Association was held at Preston, in the Temperance Hall, and was attended by deputies from twenty-seven different societies. The progress of teetotalism, the decline of moderation, and the inconsistency of retaining the latter were quite apparent, and a resolution was passed that no society should be considered a branch of the association, which, after three months from that date, retained the moderation pledge. It was also resolved, that the following be the only pledge of the association: "I do voluntarily declare, that I will abstain from wine, ale, porter, cider, ardent spirits, or any other intoxicating liquor; and that I will not give nor offer them to others, except as medicines, or in a religious ordinance; and that I will discountenance all the causes and practices of intemperance;" and "that no society be considered a branch of the association, which does not, in the course of six months, adopt such pledge."

The London Tee-total Society, having acquired additional strength, in order to make it still more extensively useful, was re-modeled on the 17th of August, 1836, at a public meeting held in the Friends' Meeting House, Houndsditch, under the title of "New British and Foreign Society, for the suppression of intemperance on the principle of abstinence from all intoxicating liquors." And it has since been altered to "The New British and Foreign Temperance Society." In addition to the above useful institutions, other associations were formed, such as the Northern District Association for the counties of Northumberland and Durham. Temperance Society agents were sent out into various parts of the country, who formed new societies, whose members pledged themselves to abstain entirely from all the drunkard's drinks, and they materially aided the cause in many other respects. The shutting up of a number of drunkeries was highly encouraging. The Parliamentary returns in 1837, as compared with 1836, presented a decrease in the whole number of three hundred and forty four.

The fourth Conference of the British Association was held at Leeds, on Tuesday, the 4th of July, 1837, at which about twenty two delegates

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\* "The history of the Temperance Society" says Mr. Beaumont, surgeon, Bradford, "in this town and neighbourhood, is full of instruction: for here the first moderation society was formed, and here there was no want of zeal, talent, or piety, in the working of that system, and yet, in nearly five years, we did not succeed in reforming one solitary drunkard." "In 1832," says Mr. G. B. Brown, of Halifax, "we formed a Temperance Society on the moderation pledge, the effects were scarcely visible, for no drunkards were reclaimed, and not many reduced their daily consumption of wine or porter." "We found" says Mr. John Cropper, junr., of Liverpool, "after working the old society for some time, that little good resulted." Many other illustrations of the inefficacy of the old system in this country, might be given, if it were thought necessary.



were present from different parts of the country, who must have been very much off their guard when they recommended, the following, (knowing the feeling which was evinced at the Preston Conference) as the form of pledge for the adoption of the societies, "I promise to abstain from all intoxicating drinks, except in cases of extreme necessity, and to discountenance the causes and practices of intemperance." The Preston Society's committee felt much aggrieved with the pledge which was recommended; and at a full meeting, held on Thursday, September 7th, 1837, the following resolution was unanimously agreed to:—"Resolved, that this meeting does not recognise the pledge as recommended at the Leeds Conference meeting; and unless that resolution be rescinded, and the original pledge, as agreed upon at the Preston Conference in 1836, be still adhered to, the Society will not consider itself as a branch, or hold any connection with the British Association." Thus it was that the Preston Society, by adhering to true temperance, made rapid advances, and was destined not only to take the lead, but to defend the truth against any appearance of compromise. And innumerable instances of the beneficial effects of these principles are now daily recorded on the farm, in the factory, amid the burning heat of the foundry, the chilling blast of winter, on the mountain's top, and on the stormy deep; under every circumstance, and in every variety of climate and location, men are pursuing their various avocations of business or of pleasure, with more pecuniary profit, increased comfort, and better health, without the use of any intoxicating liquors, than they ever experienced before their abandonment: and, with the poet, millions can now exclaim:—

"O how I bless the day when first  
I snapt the tyrant's chain;  
When down t' earth'd the bowl accurst,  
Determined to abstain!"

I regret exceedingly that my limits and the little time at my disposal will not allow me to follow up the subject as I could wish, and which, in justice to the society of which I pride myself in being a member, ought to be effected; but this is the less necessary, as ample details are preserved in Mr. Livesey's *Moral Reformer*, the *Preston Temperance Advocate*, the *Preston Youthful Tee-totaller*, and upwards of one hundred other tee-total periodicals which have been established in England, Ireland; Scotland, and America, for the purpose of forwarding this glorious cause. So striking was the change towards the close of 1837, that the drinking habits of many confirmed drunkards in various parts of England were changed, and thousands were saved from sinking into a premature grave. To aid in the good cause, the Burnley Temperance Hall was erected; it was opened by the Rev. — Nightingale, on Sunday, December 24th, 1837, at which place meetings were held on Christmas day, and every

evening during the week ; Mr. Thomas Swindlehurst, and other able advocates spoke with good effect on the occasion. On Tuesday, February 27th, 1838, the learned and excellent Bishop of Ripon presided at the opening of the Bradford Temperance Hall, Yorkshire, an example for all succeeding generations. The tee-totallers of Poeklington opened a Temperance Hall in that place, on Wednesday, October 16th, 1839. On the 1st of January, 1840, a spaeious and elegant Temperance Hall was opened at Bolton, which will seat to tea about 700 persons, and it is supposed to be the largest in the world. One was ereeted at Liskeard, and opened on Sunday, January 5th, 1840 ; and many others have been ereeted in various parts of the kingdom. This argues well for the temperance cause, the effectiveness of which there can now be but one opinion among those whose minds are fully open to conviction. It appears from official documents, that in the year 1838, the number of tee-totallers in England was 400,000. It also appears from the parliamentary returns, that in the year 1838 there was a decrease in the consumption of malt consumed in the manufacture of beer and spirits, as compared with the year 1836, of four millions bushels.

In Preston there was, during the last year, 1839, no less than fifty transfers of public house licences, and a decrease in the beer shops (as compared with former years) of about sixty. This is not so much to be wondered at when so many are practising and maintaining that alcoholic drinks of any kind are both unnecessary and unsuitable as articles of diet, and that their use is the cause of numerous disorders, the cause of nearly all the crimes against the law, the poverty of the land, and a great stumbling block to the many efforts which are made for the christian education of the people.

In Liverpool there are about eighteen societies, including male, female, and youths' branches, holding about forty meetings weekly ; and more than 30,000 who observe entire abstinence. In Cornwall there are as many more united together in the bonds of sobriety. In Cumberland the progress has been successful, and there are in that county thousands of tee-totallers, many of whom are reformed drunkards. And there are many thousands in every part of the kingdom, applying themselves in forwarding the great work of spreading temperance principles : for this purpose processions have been encouraged at Preston, Liverpool, Manchester, London, &c. ; the London procession, on Whit Monday, 1839, numbered nearly 2,000 persons on foot, 50 gentlemen on horse-back, and nearly 200 carriages. There are now no fewer than seventy four meetings held weekly in London and its immediate vicinity.

The Rev. J. Edwards, of Brighton, says that the greater part of his church members are tee-totallers. A writer from Coekermouth remarks ;—

“The Total Abstinence Society has been the means of reclaiming upwards of fifty persons from drinking habits, many of whom were confirmed drunkards, and who had become the most degraded characters possible. These are now enjoying the comforts of life, and are living testimonies of the benefits of the society, by their respectable appearance, and consistent deportment; but, in addition to the temporal advantages thus enjoyed, we rejoice to witness many of them sitting under the sound of the gospel, some of whom have become decided Christians.” “We reckon,” says a writer from Tavistock, “upon nearly four hundred reclaimed drunkards, many of whom, we have reason to believe, are become truly religious.” “I have the pleasure of announcing,” says Mr. J. Rist, of Leicester, “that our Society now numbers three hundred members, out of whom fifty are reformed drunkards, and twenty have joined themselves to christian churches.” J. Cropper, Esq., of Liverpool, observes, “the results of our labours are felt in all directions, in clothing the poor, in bringing comfort to many a wretched wife, and food to many a starving child.” “At Birmingham,” writes Mr. John Cadbury, “we have hundreds who were once drunkards, now, not only sober men, but regular frequenters of a place of worship.” Manchester also has been greatly blessed through the influence of the principle in question. “We have some hundreds of reformed drunkards,” says the Rev. F. Beardsall, “and many of them restored to the religious bodies from which they fell.” “We have now,” says Mr. John Andrew, Junr., of Leeds, “in the town and neighbouring villages, at least three hundred reclaimed characters, of whom many have become honourable, consistent, and useful members of christian churches.” “This noble Institution,” writes another minister from Wales, “has done wonders in this principality. Every branch of the Society brings forth fruit in abundance. In our last County Association the Report reads thus:—number of members at present, 24,780; drunkards reclaimed, ONE THOUSAND, at least; members of the church of Christ, with different denominations, ONE HUNDRED AND FIFTY.”

Ireland:—Mr. John Finch, iron merchant, Liverpool, having signed the Preston abstinence pledge, and having seen the good effected by the system in that town and the neighbourhood, advocated the new principle in the various localities which he visited; and in June, 1835, he aided in forming the first Tee-total Society in Ireland at Strabane. The next person who made an effort to promote tee-totalism in Ireland was R. G. White, Esq., of Dublin; he was called to London, in the year 1834, for the purpose of giving evidence before the committee of inquiry as to the cause and remedies of intemperance; and while there he heard of the good the Preston society had done, and determined on visiting that town, so that by understanding the principles, and imbibing the Preston

spirit, he might be an humble instrument, in the hands of God, of reclaiming the Irish from their degraded and drunken habits. He paid that town a visit, and hearing the reformed characters state the benefits which they and their families had received, he signed the pledge, and from that period to his death adhered to it strictly.\* Mr. Thos. Swindlehurst, of Preston (partner of Mr. Finch) also made an effort to promote the cause in Ireland; he held a large meeting at Waterford, he also spoke of its beneficial effects at various places with good success. Mr. Robert Mc. Curdy, from Halifax, in Yorkshire, also visited Ireland, and his labours were attended with considerable advantages. The societies that were formed by these gentlemen and others, received a wonderful stimulus from the visit of Mr. J. Hocking, the Birmingham blacksmith, and Mr. Mc. Kenna, of Liverpool. Thus it was that total abstinence may be considered to have first taken root in Ireland. And, to assist in forwarding the temperance reformation, the friends of tee-totalism, in Ireland, combined together and established the National Temperance Society, on the principle of abstinence from all intoxicating liquors; the Irish Temperance Union was also designed for the same purpose.

To complete the success of the temperance reformation in the sister kingdom, the venerable Theobald Mathew, of Cork, a catholic clergyman, and a friar of the order of Capuchins, long distinguished for his devoted and disinterested zeal to every cause connected with the welfare of the poor, about four years ago, prevailed upon a few members of his congregation to form themselves into a Temperance Society.† They unanimously elected him their president, and bound themselves by a solemn engagement to him, to abstain, for life, from all intoxicating drinks, such as ardent spirits, beer, ale, cyder, and wine, except recommended medicinally, by order of a medical man, and moreover to discountenance the practice of intemperance by all the means in their power. This society rapidly increased in numbers. In January, 1839, it comprehended six thousand persons of both sexes. The work proceeded so quietly, that many wondered how it happened that so few drunken men appeared in the streets of Cork. The pledge once given was never broken. Luckily a feeling

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\* R. G. White, Esq. was elected the first president of the British Association, and continued to hold that office until his death, which took place at Liverpool, on Thursday, the 18th of April, 1839. And in his death the cause of temperance received a melancholy shock, by losing one of its best friends; of him it may be truly said, none lived more highly respected nor died more greatly lamented.

† The Cork society being now considered as the leading one in the North of Ireland, it may not be uninteresting to mention that the first society was formed in the year 1831; the meeting was stormy and much disturbed, and it fell to the ground from opposition. The Rev. N. E. Duncombe, an active member of the established church, then formed a parocial society, and acted as president; from it various branches were formed; William Martin, a member of the society of Friends, established a society. Richard Dowden also organized a society. These and other societies had been working prosperously for some years, when Mr. Mathew came forward and interested himself in their behalf.

rose amongst the members of the society, that if any one of them did violate his oath, something would be sure to happen to him of an extraordinary character. In the early part of the year 1839, the reputation of the Rev. Mr. Mathew's Temperance Society spread gradually into the country, and a certain "prestige" became attached to his name, which induced many individuals to go to Cork, from the adjacent counties, to make the pledge of temperance to him. The example of his success induced other catholic clergymen to establish similar societies. But no man thinks that he can gain sufficient fortitude to preserve his vow unbroken, unless he repairs to Cork, in the first instance, and pronounces the pledge in Mr. Mathew's presence, or that Mr. Mathew visits his place. The character of Mr. Mathew will be better understood when it is known that one of his brothers has a large distillery at Castle Lake, in the county Tipperary, and his brother-in-law has a still more extensive establishment of the same kind in Cork; notwithstanding which he continues to advocate thorough going teetotalism, and has already administered the pledge to nearly a million of human beings of all classes in society, who consider that they have taken out a new patent of character, and that their reputation, their interests, and station in life would be the forfeit of any unworthy act. The prospects are most flattering: every return shows an amazing increase of members, and a decrease in the whisky, gin, and beer shops.

The spread of father Mathew's principles has also seriously affected the revenue, in those parts where it has been introduced. Public houses and dram shops are every where disappearing; distillers and brewers are ceasing to work; some publicans, whose houses heretofore had been the focus of bacchanalian riot and uproar, have given up their licenses, and have opened soup shops and coffee rooms, and the aspect of affairs is completely changed. The towns which were heretofore infested with drunken brawls, and the whisky shops thronged with unfortunate beings eagerly swallowing the deleterious drug, present a most happy and beneficial change. Coffee shops are driving a thriving trade; the bakeries are obliged to do double work; the shambles are scarcely equal to the demand; and the grocers are quite satisfied with the glorious signs of the improvement in their business; the retail of coffee, tea, cocoa, and sugar having increased to an enormous extent; and all the other necessities, which may be deemed luxuries to the humbler classes, have increased accordingly.

Lord Morpeth, the secretary for Ireland, in a speech recently delivered in the house of commons, said, "during the last year very few occasions arose in Ireland in which the military were called into active service; their greatest occupation had been in preserving order, and in providing ingress and egress for the crowds that have flocked to take the pledge of



unqualified temperance from the hands of the Rev. Mr. Mathew—this being of itself not the most trivial feature in the moral condition of Ireland.” John Howley, Esq., chairman of the quarter sessions, in his charge at Nenagh, says, “the temperance pledge, which has descended under the auspices of a benevolent and zealous priest, has gained corroborated strength from the general approbation bestowed on those who have laid down a degrading vice, and bound themselves by a public resolution to future reformation. On such grounds, therefore, I have felt it as a part of my duty, presiding here, publicly to recognize the improvement which I think has taken place, and which is not confined to the single head of faction fights. The popular mind is, as far as I can understand, calmer. The great mass of the people are solely occupied in the pursuit of a frugal and laborious industry. Large movements—multitudinous assemblages of the people for the removal of real or fancied grievances, are no longer to be heard of within the county. Those field meetings, which some time since met to deliberate, but were more calculated to menace, have ceased, and the general temper is more harmonized and settled to quiet and domestic objects.” O. H. Fitzgerald, late mayor of Limerick, in a letter addressed to the Rev. Mr. Mathew, says, “a moral regeneration has taken place among the people of this city, which is really most astonishing, and truly gratifying to every philanthropic mind. Our police reports are much lessened, petty sessions business considerably reduced, and even summonses in the Court of Conscience have fallen off one third. Our streets and places of public resort are regular and quiet; and that which must be most gratifying to you is the fact, that although reports have, at different times, been industriously circulated of members of your society having broken their temperance pledge, I have not been able to make out a solitary instance of such being the fact.” Major Vokes, a Limerick magistrate, says, “I know Limerick, and the feelings of its inhabitants. I preside five days out of seven at the city police office, and since the month of April, 1838,\* when the Temperance Society of Mr. Mathew was established, I never tried a relapsed tee-totaller; no such being ever came before me but one, and that was a cleave boy, Isaac Robinson; and the charge, although not proved against him, was sufficient, from the mere suspicion attached to it, to prevent his re-admission to his duties, humble as they were, until he went again to Cork and received a certificate from Mr. Mathew that he was once more a member.” The Rev. Mr. Mathew, in alluding to the great improvement in the habits of the people of Ireland, at a meeting held at Lismore, says, “riots, faction fights, resistance to the law, and domestic broils have disappeared, and public order, with domestic

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\* The society referred to, was formed on Tuesday, the 10th of April.

comfort and tranquility, have succeeded, and the people seem to vie with each other in fidelity to the laws of God and of society, and animated with a spirit of self-respect, of which they had been entirely ignorant before."

From the foregoing extracts it will appear that tee-totalism is now shedding its blessings upon a degraded and suffering race of beings, and it requires little of the prophetic vision to foretell that it is destined, in the order of the providence of God, to work a work in the sister kingdom the most unequivocal to its inhabitants. Those who have seen the amount of gross intemperance and unbounded debauchery with which the anniversary of St. Patrick, the patron saint, has been celebrated in times past, will be best able to appreciate the glorious change which has taken place. On the anniversary (March 17th, 1840) peace, order, quiet, and sobriety, appear to have characterized all the proceedings in those places where the principles have been introduced, as the following specimen from the Dublin Register will show :

"Tuesday was, indeed, a great day for Ireland. Such a Saint Patrick's day never dawned upon this land before. The outward and visible sign was exhibited through this city, of the inward and spiritual grace which has made a lodgment in the bosom of the country. Of the fifteen or twenty thousand who prambulated the streets of the city, there was not a man who did not look satisfied—who did not feel proud at the insignia of his order, his scarf, his wand, and his medal. And it is a remarkable thing that there was no jeering, or laughing, or quizzing from the multitudes which surrounded and accompanied the procession. The people came to witness the manifestation, palpable and undeniable, of the great moral reform in progress. They saw comfortable and quiet mechanics, many of them redeemed from a state of wretchedness, to content and self-respect. Those who had not taken the pledge, witnessed and marked the appearance of those who had. And one of the consequences has been, that in looking for a drunken man on St. Patrick's day, you were obliged to have your eyes actively about."

Scotland. In the month of September, 1836, Mr. John Finch introduced tee-totalism into Scotland, by forming a good Tee-total Society at Annon, since which, by the able assistance of Mr. E. Morris, the Rev. Gray Mason, John Dunlop, Esq., and other able advocates, societies have been established at Glasgow, Edinburgh, and most of the large towns, and many of the villages; and it has progressed with amazing success. The zeal and energy of Messrs. J. Livesey, J. Teare, and T. Swindlehurst, of Preston, caused them to visit Scotland, for the purpose of aiding the cause; their meritorious efforts proved very beneficial, and the places which they visited received a powerful stimulus.

To assist in the more general diffusion of tee-totalism, the Scottish Temperance Union was formed, at a meeting of delegates, held on the 5th and 6th of August, 1838, in Speul's Court Chapel, Glasgow; and by the united efforts of Scotland's best friends, at the close of 1838, there were registered 70,000 pledged tee-totallers. At a meeting of delegates, held in the Freemasons' Hall, Edinburgh, on Tuesday, June 4th, 1839, the Scottish Union was divided into two district associations, to be called the Eastern and Western, Edinburgh being the centre of the former, and Glasgow the centre of the latter, each having its monthly periodical. These, in conjunction with other Temperance Societies, have already proved beneficial in reclaiming many old drunkards, and in preventing many young and sober individuals from contracting habits of intemperance.\* There are now more than 30,000 tee-totallers in Glasgow alone, and the numbers there, and in many other places, are daily increasing.

Large and extensive shipping concerns have sent the whole of their ships to sea on the tee-total principle, and the plan (as in America and England) has been found to work well: and tee-totalism in Scotland has emerged from the obscurity which enshrouded its origin, and it now rears its head as high, and with claims as important, as any of the political, moral, benevolent, or religious enterprises which have been commenced to rescue man from the service of sin.

In Wales, the number of societies and members have increased wonderfully, and much has been accomplished. There are, it is stated, more than 200,000 tee-totallers in the principality; and her churches are rewarded for the decided part they have taken in the glorious work, in the increased number and piety of their members.

In America the moderation societies had made great progress, in banishing from common use, distilled spirits; but this was in many cases only changing the form of the evil: for while they were boasting of the number of signatures to their old pledge, drunkenness was actually increasing: breweries were increasing and enlarging, and taking the place of distilleries; the traffic in wines and mock wines was extending to an appalling degree: the relapse of the reformed by using fermented drink, was more than 2,500 in one year in one state alone. But they were

Determined the monster to slay,—  
The monster which long had spread ruin and death,  
Polluted the air with his pestilent breath,  
Of their land once temperate and gay.

They asked for information from England, and acknowledged their

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\* "I have found so much benefit" says a commercial traveller, "by abstaining from all intoxicating drink, that I believe an angel from heaven would fail in the attempt to prove that the moderate use of even malt liquor was good for me." This is also believed by many of the Preston tee-totallers.



obligations to the priority of the men of Preston for introducing the tee-total pledge.\* The *Preston Temperance Advocate* was the messenger of entire abstinence from the British Isles to America; and the philanthropists there soon saw sufficient reason to advance up to the tee-total standard. They consequently made another stand, changed their system, and adopted the tee-total pledge. That step was taken by passing the following resolution:—"Resolved, that the vital interests and complete success of the temperance cause demand, that in all the efforts of the friends of that cause against the use of ardent spirits, no substitute except pure water be recommended as a drink."

At another convention held in Albany, February 25th, 1834, by representatives of the Temperance Society in the state of New York, the following resolution was unanimously passed:—"Resolved, that this society warmly commend the motives of those who, as an example to the intemperate, or as a means of reclamation, or to avoid offering temptation, do wholly abstain from all that can intoxicate."

The *Intelligencer* opened its columns soon afterwards to a free discussion in reference to fermented drinks; and at a state convention, held in Albany, Feb. 3rd, 1835, the following resolution was passed:—"Resolved, that in the judgment of this society, the Recorder should hereafter take higher ground than heretofore, and advocate total abstinence from all that can intoxicate as a drink." The conventions at Buffalo, July 9th, 1835, and Albany, February 11th, 1836, advanced beyond the former ground, and the latter recommended, unanimously, the adoption of the comprehensive pledge.† At the anniversary of the American Temperance Society, held on the 6th of May, 1837, it had gained so much on the public mind, that it was universally admitted that no other principle possessed any power to reform the poor drunkard. And in the report delivered at the annual meeting of the New York state Temperance Society, on Feb. 16th, 1837, it is stated that in that state alone, more than one hundred towns had stopped the sale of intoxicating liquors; and more than 100,000 persons in New York, had pledged themselves to entirely abstain from all intoxicating liquors. On October 22nd, the number of tee-totalers, in America, amounted to at least one million who had abandoned the common use of intoxicating liquors, from a conviction that

\* In a circular addressed to the clergymen of the United States and signed by E. C. Delavan, John F. Bacon, Israel Harris, Israel Williams, Azor Taber, and Anthony Gould, executive committee, they say "be assured it was no hasty and ill advised step, our decision was made and our position taken, from no superficial and limited view. Accounts were constantly reaching us from England, shewing facts there to be precisely such as our own country exhibited. The societies of that country which adhere to the old pledge, are accomplishing little or nothing; while Preston and the neighbouring districts, where the thorough pledge was the first and only pledge known, is advancing most rapidly, in securing the pure, unadulterated, and unendangered reform of all classes. And Preston is now become a fountain of life and redemption to the whole region around."

† See extra *Intelligencer*, published at Albany, April, 1836.

the liquor was injurious. February 8th, 1838, in the state of New York, there were nineteen hundred and fifty two clergymen total abstiners, 1178 total abstinence societies, 132,161 members; and of the 2000 societies formed on the old principle, not one was recognised as in existence.

In America, in 1839, more than 1,500,000 had become tee-totallers, more than 12,000 drunkards reformed, 4000 distilleries had been stopped, 8000 have ceased to sell the poison, and 2000 vessels were sailing without the use of intoxicating liquors. And it is reported by those who have taken an active part in the cause, that at least 100,000 of the American population are now sober men, who, without the temperance efforts, would have become common drunkards.

In the report of the N. Y. State Temperance Society, read at the anniversary, held in Albany, February 13th, 1840, it was stated that four years since, many a faint-hearted, ignorant, or time-serving friend of temperance, with all who loved alcoholic stimulus in any form, or who wished to furnish it to others, told this society they "were going too fast and would destroy the temperance cause, if they adopted the Total Abstinence pledge." But all, who have kept their eyes on the whole progress and bearing of this cause, now know, that the adoption of that pledge was, under God, the salvation of the temperance enterprise. Many, very many, who then wished us to be content with the "half way" measure, and would not go the whole, are now among the warmest advocates for the entire pledge.

The increase of the Temperance Societies and the accessions to them, is a proof of the progress of the temperance enterprise within their bounds. In forty-five counties of the state of N. York, there have been formed, in the past year, 191 Temperance Societies, which added to the 1,178 previously reported, make the number of societies auxiliary to the N. Y. State society, 1,369. The reported additions to these societies, the past year, have been 31,258; which added to the 160,000, the number estimated in their report of last year, make the present strength of their auxiliaries 191,258 members. These have all signed the total abstinence pledge. And it is proved, beyond all doubt, that the manufacture of whisky, rum, brandy, gin, counterfeit wines, beer and cider, is on the decline throughout the U. States, and that an increasing odium attaches to those who are engaged in this woe-creating business. And by God's blessing the cause there is still making constant and steady advances.

While our brethren on the other side the Atlantic have been thus extending their efforts to promote so good a cause, and in which they have so well succeeded, the zeal and energy of those who first lit up the beacon of tee-totalism in the land of their fathers have still been progressing; and they

have the high gratification of witnessing the cause spreading itself in every direction.

The principles of abstinence have been carried to almost every part of the world by devoted and self-denying individuals. The crowned heads of Europe are taking a deep interest in the progress of Temperance. The monarchs of Sweden\* and Prussia are members of these societies, and encourage their formation in their dominions. The king of France has requested all the information which could be obtained on the subject, with a view to apply their benefits to his own dominions. In Germany, in Denmark, in Holland, and in Russia, the cause of Temperance is making great progress, under the favour of their respective sovereigns. In the Cape of Good Hope, Van Dieman's Land, the East and West Indies, and in some parts of Asia, Temperance Societies have been formed, and are now flourishing. Fortunately for society, the principles of teetotalism are now fairly before the world. May the time soon come, when the doctrine will be so widely diffused and acted upon, as to banish inebriety entirely out of the world! But, remember the battle is not yet won; the enemy is not yet slain; much remains to be done: therefore let us all unite together as one man, and work while it is day, for the night cometh, when no man can work.

"Lift your banners, let them wave;  
Onward march a world to save."

And stop not or falter till it is finished.

"Virtue calls us to the field;  
Mothers, gird us for the fight;  
Sisters, charge us never yield,  
Till we've put the foeto flight."

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\* "When the Temperance question first began in Sweden, there were about 260,000 distilleries, from which sources there were annually produced forty millions of gallons; all of which were consumed by the people of Sweden and Norway, amounting together to about four millions and a half of inhabitants. The liquor was a kind of brandy distilled from potatoes." From the address of the Rev. Robert Baird, delivered at Montreal.

#### ERRATA.

In page 3, for "page 7" read "page 8."

In page 8, for "Vortigem" read "Vortigen."

In page 24, for "January 1840" read "on the 22nd of January 1834, resolved to summon a meeting to consider the propriety of altering the pledge; on the 19th of March Mr. H. Bradley proposed and Mr. R. Joly seconded, and it was agreed that the words "neither give nor offer" should be added."

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